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MANIFESTO

MAY, 1896.

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THE MANIFESTO.

Books & Papers.

EX-PRESIDENT HARRISON'S next article in his series in *The Ladies' Home Journal* will tell what it means to be President of the United-States. He will outline the President's power his duties and how he discharges them; the trials and annoyances to which he is put, and show what the central idea of the President is and how he tries to carry it out. General Harrison also explains what relation each Cabinet officer holds to the President, and tells of his own relations with his Cabinet when he was President.

WITH the exception of the book-buying residents of large cities, comparatively few people know how to obtain a book that they may wish to purchase. Every newspaper office knows how frequently letters come asking "How can I get a copy of such and such a book, published by so and so?" As an accommodation to its large constituency of readers, THE SUNDAY SCHOOL TIMES has just announced that it will supply them, at the publishers' advertised prices, postage free, with any proper books, religious or secular, that are in the market. This should free the readers of that paper, at least, from further trouble in book-buying.

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THE old saying that "One man's meat is another man's poison," is aptly illustrated in a true story entitled, "All a Matter of Taste," in the April number of "Chatterbox." Both little and big folks will find instruction and amusement in the doings of an African king, who liked to eat ants. "The Treasures of San Antonio," an illustrated story of adventure in search of buried treasures, by F. Russell, will prove of absorbing interest to the youths of the family, while the little ones are sure to find delight in "The Young Wanderers," the story of a brother and sister who got lost, and instruction in a sketch about "A Bird's Cradle," that tells all about the nests of different birds. "Old Customs of St. Valentine's Day," with illustrations, will interest every member of the family from grandma to the toddlers, and "The Story of Nelson," and a bit of natural history, entitled "The Games of Swallows," will catch the fancy of the boys. Another touch of history is about "The Lily of the Valley," and with its charming illustrations, is evidently aimed to please not only the little miss who is still absorbed in her dolls but also her big sisters.

Little boys and big boys, and the girls as well, will be touched by the story of "The Faithful Dogs," and how they saved a little girl from a poisonous snake. In addition to all this there are poems, illustrations, a story of African adventure, fables, puzzles, a frontispiece in ten colors and in fact a feast of good things of a variety to tickle the intellect.

nal palate of every member of the family from the tot in pantalettes to the "TOTTERER" on crutches. In its April number "Chatterbox" more than substantiates its claim to the foremost rank among periodicals for young and old. ("CHATTERBOX," 50 cents a year or 3 months for 10 cents; ESTES & LAURIAT, Publishers, BOSTON, MASS.)

THE Outlook Company has arranged with MR. JUSTIN McCARTHY, the famous historian, novelist, and political leader, to write for publication in THE OUTLOOK, a popular Life of RIGHT HON. WILLIAM E. GLADSTONE. Mr. McCarthy has had an intimate personal and political acquaintance with Mr. Gladstone for many years, and is peculiarly fitted to undertake this work. The personal and social sides of Mr. Gladstone's life will be thrown into strong relief. Mr. McCarthy's skill in graphic narrative and in imparting to history the attractive qualities that many readers look for in fiction only, are well illustrated in his book, "The History of Our Own Times." Few books of our generation have had a wider reading on either side of the Atlantic. The Outlook's Life of Gladstone will be profusely illustrated with portraits, reproductions of drawings, and other pictorial material gathered from many sources. It will form a principal feature of The Outlook's Illustrated Magazine Numbers during 1897.

THE "Lee of Virginia" series of illustrated articles is continued in the April number of FRANK LESLIE'S POPULAR MONTHLY. The present chapter, the third of the series, is devoted to the early life of Robert E. Lee—his boyhood, his West Point training, his marriage with Mary Randolph Custis, residence at Arlington, and over thirty years' service in the United States Army, including the brilliant campaign in Mexico, where he won rapid promotion and the cordial admiration of his great commander, General Winfield Scott. The illustrations and portraits accompanying "Lee of Virginia" are especially interesting this month. A charming personal description of Mlle. Emma Calve, the queen of the opera season, is given, together with some of her Paris portraits, never before published, and numerous "snap shot" glimpses of her "farm" life at Cabrières, in the south of France. Other illustrated articles are "Feasts of Labor," "Touraine and its Castles," "Man and the Animals," "Birds of Paradise," "The Lakew-dwellers of Venezuela" and "Air Ships." The new serial novel of New York society, by Margaret Lee, opens brightly in this number. Amongst the short stories is a delightful one entitled "The Bride," by Mrs. Launt Thompson. The poems are by Ella Higginson, Alfred Austin, Clinton Scollard and Henry Tyrrell.

THE JOURNAL OF HYGEO-THERAPY. March. Contents. The Science of Life; The Massage Treatment; Nerve Harmony; Anti-Vaccination; Our Work goes on; An Important Decision; Disease; Harmonial Philosophy; Eating in Relation to Sleeping; etc., etc.

Dr. T. V. Gifford & Co., Kokomo, Ind.

of credit and honor, and to gain over all ignorant, delusive, dissolute minds
to the simplicity and holiness of a living God. This was the work I had
done, and it was a work of great difficulty.

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI.

MAY, 1896.

No. 5.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

NO. 4.

I CAN well remember when the idea of the spiritual world and change from time to eternity was of all ideas the most gloomy. Dreary, cold and helpless, death looked to me as the crowning horror of existence, a fatal plunge into the unknown abyss,—the untried yawning gulf of hopeless uncertainty. Such was the influence of early and improper education and I shall ever feel thankful to that kind Providence which threw in my pathway a rational idea of God and the spirit world. By this means I have been ever since entirely released from all fear of death or the consequences of death, and looked upon God as a kind, benevolent Father, and the Spirit world as a sweet, tranquil home.

This view of the subject smoothes the asperity of feeling when called to meet the loss of friends. Let us therefore take a kind farewell of our parent, our brother or our sister for the present, confidently resting in the assurance that they are in active usefulness in a sphere precisely adapted to their condition of mind or mental development. Not dead or sleeping, but alive and in the full enjoyment of all their powers.

My circumstances in early life cast me on ground that compelled me to feel keenly, on a certain occasion, the frailty of human nature, as it exhibited itself in the actions of a Quaker preacher. I was constrained to look deeper into religion than I had intended, and was brought into a condition to examine the foundation on which my religious faith was grounded. This examin-

ation conducted sincerely, brought to my mind other views than those in which I was educated, and produced a general change in all my religious sentiments.

In order to give an idea of the revolutionary movement of mind, I must relate a little occurrence which took place soon after my removal to Ohio. I will set down "naught in malice" as I have long since outlived all its consequences so far as regards the temporal loss sustained by it, and I look up on the one who injured me, as my brother man, altho lost to honor and integrity.

When I concluded to move to Ohio, I sold my carriage and bought another of smaller size, in its stead. A few weeks after we reached Ohio, I was invited to attend a Quaker meeting. A quaint, simple, guileless looking man was also in attendance. He was a preacher and to all appearance a man of honesty and integrity. Indeed, I felt moved by his pathetic appeal, and on returning home after the meeting was surprised at the arrival of this preacher accompanied by a friend. After some general conversation I found that the object of their visit was to purchase my carriage. I did not like to dispose of it, but as—

"Poverty's cold wind and pinching rain
Beat keen and heavy on our tender years."

after some mild persuasion I consented to sell it. The preacher took the carriage and passed me the sum agreed upon and went his way. A few days later on attempting to purchase another carriage, I found to my astonishment that the money I had received from the preacher was almost worthless, being notes on a bank which had failed a few days before this date. Being thus introduced to Quaker diplomacy in money matters, I tried to force him to remunerate, but he had the advantage of me, and I could do nothing with him. "I was a stranger and he took me."

My confidence failed and my dependence on man went out forever. I was without friends in a strange country and the possibility of want of bread staring me in the face. I became wreckless to everything serious and devoted my time and talents to making money. I pursued this course for two or three years until the writings of Swedenborg forcibly arrested my attention. My mind was held and caused to reflect seriously. My downward career was sensibly checked.

His clear and beautiful expositions of Scripture, his moving "memorable relations" with his luminous and consistent idea of God, and the vivid and living view of the spiritual world, all struck me as true and reliable, and from this spiritual shock I have never recovered. All taste for my former life vanished and became in my estimation as dross and mental folly, to say the least.

I became comparatively thoughtful and a marked change came over me. I examined the doctrines of every religious sect within the compass of my

knowledge, and sought diligently for the truth. In the progress of this search a measure of light broke upon my understanding and enabled me in some degree to comprehend the standing of the professing world.

In seeking to be instructed by their priests and enlightened by their preachers, a similar fate awaited me as came to the lot of Rasselas when he inquired for knowledge of the insane philosopher, for I found to my sorrow, the more I listened to their inconsistent notions the less I knew. Their irrational dogmas cast no light on a spiritual existence, afforded no rational explanation of man's final destiny. Their ideas of a future state were vague and inconclusive and finally they offered me no ground for establishing in my soul a rational faith in Christianity according to their views. Few possessed a full and unwavering confidence in the hope of immortality,

Instead of a sound faith in regard to Christianity, the most important of all subjects, I found a stupid kind of traditional hope,—to-day strong, to-morrow doubtful. The popular religion of the day was a genteel, dressed up thing, which it was unfashionable not to possess or in which not to have an interest. The heavens of this popular religion were dark and gloomy. Creeds and confessions of faith are the mouldy and withered monuments of an age of bigotry and ignorance.

Man in his original standing is a noble and dignified being, but he is now found the willing slave of sensuality, as his passions are leading him into all manner of folly. Under the influence of these imperious masters he thinks feebly and acts as though paralyzed. He trembles at the thought of death, and his dying hope is to escape the vengeance of an angry God. This is a true outline of the fact, as it commonly exists under the character of religion, among the mass of mankind and such it must continue to be until the light of eternal truth enables them to perceive purer ideas of God and his providence.

When the time comes for them to be enlightened, they will be led to the fountains of living waters where the soul may drink and be filled, and made to rest in quietness and assurance forever. Made to know that it belongs to the family of Christ and has entered through the gate into the city, and is no longer a stranger but a fellow citizen of the household of God.

We know that our friends who are gone from among us are still existing in a beautiful spirit world of which this earthly home is but a faint representative. Existing not in intangible and floating vapors, but in real, substantial human forms to be seen and conversed with in freedom and ease. Possessing every faculty for thought and reflection which they ever did, and greatly improved in all that can render human society pleasing.

These ideas in our minds are indeed fixed facts, established and indubitably proven to our full and perfect satisfaction. Our acquaintance with that world of beauty, and our just apprehension of the true relation existing between our world and that, constitutes in no small degree, the joy and happy-

ness of our present probationary state and opens a wide field of rational delight to animate and enliven us on our checkered journey through the wilderness of Time.

This view of the subject, with a contrite spirit and a conduct consistent with all the requirements of known duty, disarms death of its sting and robs the grave of its victory. It opens to the soul the bright gleamings of the brilliant light of its future home, and the tranquil peace and increasing joys which must flow from congenial associations and harmonious social organizations. Think for a moment how the pain of separation must be modified with a view of facts as above stated, before the mind; how the rough edges of existence and the cruel asperity of disappointment sink into comparative trifles when calmly contemplated from this point of view.

When we consider our faith in all its immense variety of bearing, we are lost in thankfulness to a kind, benevolent Father, solicitous for our good and can only give the most willing obedience to the requisitions of duty, and in a humble reception of the many proofs of his kindness and mercy.

From the clouds of gloom and darkness we are now free, and forever free, and our mental horizon is bounded only by the unlimited sphere of boundless good, and our spirits invigorated by the open, bright and exhaustless fields of infinite progression. An everlasting approximation toward this divine fountain of good, which finds full exercise in the duties of active benevolence and the virtues which ennoble the human soul.

(To be continued.)

BELIEF V. S. INTELLIGENT FAITH.

By Alonzo G. Hollister.

REV. JOHN CUMMINGS, in his "Last Warning Cry," p. 219, says "For six thousand years the hope of perfect happiness has burned in human hearts, like a lamp in a gloomy sepulchre, only to be extinguished, to be relighted and to be extinguished again. I look for no perfect happiness in this world. If any man thinks he sees it in the distance, he may depend it is but the mirage in the desert, which deceives. * * * I have no hope of perfect holiness in this life. * * * I believe in it as a future attainment. To strive for it is our duty. Be ye holy for I am holy! The expectation that you will ever attain to it upon earth in this economy, is to expect that you will be as gods, and that you will cease to be men."

"To the very last pulse in your being, or beat of your heart, you will be constrained to feel 'O wretched man that I am. There is a law in my members warring against the law of my spirit, so that the good I would do, I do not, and the evil I would not do, that I do!' Asetics have fasted, monks have worn sackcloth, nuns have surrounded their bodies with spikes and needles and pins and thorns, and all have tried by mortifying the flesh to

mortify what is a very different thing, its lusts and passions; and they have found that the punishment of nerve and flesh and blood, is not, and from the necessity of the case never can be, the extirpation of evil passions and a carnal nature. Perfect holiness has never been actualized on earth except in the Son of God."

That the foregoing medley of truth and error exhibits the real state of worldly professors of the Christian name, there can be no reasonable doubt. The soul-chilling, antichristian doctrine of the churches, that no one in this life, not even a Christian can do the good he wishes to do, nor abstain from the evil he wishes not to do, or in other words that it is impossible to live on earth a sinless life, bears a lie on the face of it, and is indefinitely prolonging disappointment to all who believe such deceptive teaching. To keep the law of God, perfectly, requires the whole strength of soul, mind and body, and no sane person can put forth all his power to accomplish that which he believes to be an impossibility. Said doctrine, by destroying all faith in the possibility even with supernatural aid, to overcome opposing evils, so paralyzes the will that its receiver fails to perform the good within his power, and is therefore hindered from establishing by well-doing, the only conditions upon which the desired happiness can be secured.

This is not the state of Christ's true followers, for it was said of him "He shall save his people from their sins." People who are saved from sin, are not sinners. If they have been sinners, they must confess and repent, and thenceforth abstain from every evil work, as an indispensable condition of discipleship. Jesus the truth-teller says, "He that sins is the servant of sin" which is self-evident, and as "No man can serve two masters," it is also evident that a servant of sin, can not be at the same time, a servant of perfect holiness, the only ground on which perfect happiness is predictable. The Apostle tells us "He that sinneth is of the devil," and hath not seen Christ, nor known him." Hence the term "Christian sinners" is as contradictory, as to say "honest hypocrites."

Those who try to serve two masters by professing to follow Christ while continuing in the corrupt life of the world, make sad work of religion. The hope of perfect happiness burns in their "hearts like a lamp in a gloomy sepulchre, only to be extinguished, as of course should be expected, so long as affects resemble their cause, or so long as God and his Christ are just, and their word is relied upon as true, so long as the eternal life of the heavens, differs from the carnal life of the world.

What just cause have those who reject the life of the spirit, practiced and taught by its true exemplars, Jesus Christ and his chosen Apostles, to expect the perfect happiness of children of God, or children of the spirit. What right to the perfect reward have those who profess inability to live the perfect life— inability to keep the commands of the Teacher they profess to follow, who said "Be ye perfect, even as your Father in heaven is perfect."

People who neither enter into the great Exemplar's teachings themselves, nor suffer others to enter.

And why unable? Because they do not truly believe in him they profess to follow, as their practice, which is the only test of belief, proves. They do not truly believe in him who says "All things are possible to him that believeth." "All things" here does not mean miracles and prodigies which involve a suspension of law, and the established relation between cause and effect, but all things right and necessary to the truest welfare of the believer. Although spoken with immediate reference to the spiritual power which heals the body, it has equal application to that Divine power which liberates and heals the soul. Hence it includes the possibility of obeying all the commandments of God to him individually—the possibility of doing ever the good one is commanded, or that he would or ought to do, and abstaining from the evil, which he ought not to do. If this was impossible, it would be wrong to require it, nor could there be just condemnation for not attaining thereto.

When Jesus said "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple," he spoke either the truth or falsehood. If he spoke truth, how can those who steadily reject the terms, reasonably hope for the reward promised?

It is true that self torture inflicted on nerves of flesh and blood, or any abuse of the body, can not mortify the depraved nature of the flesh. But "the cross of Christ," which is self-denial in the mind, faithfully and continuously borne, will mortify all lusts and sinful passions, which degrade and tyrannize over the soul. True Christian self-denial in obedience to the spiritual light now coming into the world, will accomplish what the unaided ingenuity of man never could, that is, the eradication of all carnal and sinful desires from the soul and thereby effect the destruction while still on earth, of that "body of death," of which sin and sinful desires are the sole cause.

Jesus said "Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life (by disobeying his Teacher,) shall lose it, but whosoever shall lose his life for my sake and the gospel, the same shall save it." Whoso then will follow Jesus Christ, must go in the way of self-denial, keep his commandments, and "Walk in his steps." If the perfect life, and its resulting happiness can not be realized in this economy, how and when will it be realized, or what cause to expect it hereafter?

Jesus tells us "Every one that is perfect shall be as his master," or Teacher. This, and the command "Be ye perfect," shows that Jesus not only deemed perfection possible for his disciples, but that he required and expected it. To suppose that he did not, is, as the Apostle says, to make him a liar, and his sayings, idle words.

Hence it is a reasonable inference that if Jesus actualized perfect holiness

on earth, his true disciples are empowered to do the same. After having been purified and made perfectly holy in body and spirit, by the washing of regeneration and the daily cross, they have perfect peace, signified in the promise, "In me ye shall have peace," and a happiness that the world can neither give, enjoy, nor take from them. If to expect these results from fulfilling the prescribed conditions, is to expect that we shall be as gods, such expectations being founded not on mystery nor miracle, but upon the ascertained relations of cause and effect, should be deemed neither extravagant nor improbable.

But as only he who lives the life of a doctrine, or system, can by any possibility so understand it as to become a true teacher thereof, it appears both extravagant and presumptuous for people reputed intelligent to teach in Christ's name, who never lived nor truly believed in the life that he taught.

Every kind, degree, and quality of life, must produce fruit of a corresponding kind and quality, and we have no rational evidence that putting off the mortal body, will change the life, or the fruit of its tenant.

Mt. Lebanon, N. Y.

Notes Referring to the Early History of the Shakers in the United States.

WHILE in vision, Mother Ann had seen the people at Harvard Mass., and while living at Watervliet she sent Daniel Wood as a missionary to the people who were under the charge of Shadrach Ireland. His mission began in an awakened spirit and with light from God, but unfortunately ended in the flesh.

Some of his followers, however, were still looking for advanced light, and were not, as yet, wholly swallowed up in the world. In this company of interested souls was Abel Jewett, Zacheus Stevens and Beulah Bert.

Daniel was a faithful minister to this people, but as they had been deceived by Ireland, they were very cautious in moving unless they could see a pretty sure foundation. Beulah's parents were followers of Ireland and as she was born under the sanction of a spiritual marriage, she was one of the holy children. She seemed to have inherited a religious quality of mind and was very plain in her attire.

When Mother Ann came to Harvard, several of these disciples accepted her spiritual gift, consecrated their lives to God, and followed her in the regeneration.

Elizabeth Jewett says she was at the Square House in Harvard when a furious mob surrounded it. Some of them acted more like brute beasts than like men. One coarse fellow kicked her most inhumanly and broke several

of her ribs while she was on her knees in prayer. Many were kneeling around the Elders through the hope of protecting them from violence.

Eunice Wilds was the daughter of Elijah Wilds and was one of the company that Mother Ann addressed in reference to the little idols or foolish toys that they had in possession. Mother said that such things would shut out the gift of God.

Eunice had a severe cross to sacrifice these things but her great love for Mother Ann induced her to do it. This enabled her to bear persecution from her younger companions, who were not believers, and still continued to wear their jewelry.

Father James called revivals the prolonging of God's mercy, "They are the operation of the spirit of God; they are sent to keep the people from sinking into total forgetfulness of the things of God. Where Christ is, there is power to put away sin, and where there is no power to put away sin, there is no Christ. No souls can be saved unless they confess and forsake all sin."

"See how the mercy of God has come to you, and shown you the way of life and salvation. If you repent and obey the gospel it will make you thankful, joyful and sorrowful. The sound of repentance will yet be the most joyful sound ever heard by mortals. When we have a gift of God, then we know that we can do the will of God."

Sarah and Nathan Kendall make a journey to Watervliet from Harvard.

I often made this journey on horseback, a distance of two hundred miles. Much of the road was through dense woods. This being new the stumps of large trees and underbrush were often left directly in the path.

In the winter we could go with a sleigh, but even this was very dangerous, as the roads were often so drifted with snow that it was difficult to proceed. I frequently was obliged to get out and walk as the horse plunged into places of deep snow and water.

Sometimes my brother Nathan would take a side-saddle, which we could use if the snow left us, before we were ready to return.

On one of these trips I was obliged to return on horseback while Nathan traveled on foot. It was in the month of March and the horse often plunged into the snow and water, and made the journey very dangerous. Occasionally we changed places and I found it very tiresome to walk through the snow.

On reaching North Hampton we found the river full of floating ice, and so dangerous that the ferry-boats would not take any passengers across. This obliged us to stop over night and filled us with great tribulation in regard to our journey toward home.

(To be continued.)

JESUS.

JEUS was a Jew, so says the historian, and his early education must have been received from the Jewish traditions and literature. While some of these historians have attempted to write the life of Jesus and exclude from it all that has been termed miraculous, and account for all those singular manifestations that are accredited to him, as the results of natural law; another writer remarks, if they were or were not miracles, the greatest miracle of all is "that a Judean peasant has revolutionized the religious world, and that this peasant is now receiving divine honors in the most enlightened countries of the world."

There is no harm in knowing this provided it is a fact. That the mission of Jesus will eventually revolutionize the world and make of it what the Revelator foretold is certainly the great anticipation of thousands,— "The kingdoms of this world will become the kingdoms of our Lord," there need be no doubt, and his "people will dwell in peaceable habitations, and in quiet resting places."

Jesus was eminently the Son of God in that he was led, so fully, by the spirit of God, and in lifting man from his low estate of selfishness and tyranny, and to interest himself so thoroughly in the happiness and prosperity of his brother man.

Jesus would not only have men to be peacemakers among themselves, but he would have them merciful and forgiving. His testimony urged them to keep the Mosaic law, and then to perfect themselves, spiritually, and become the sons and daughters of God and be perfect even as their father in heaven is perfect. His work was God's work inasmuch as he said,— "I and my Father are one." It was his will to do the will of God and he prayed that the divine will might be done on earth, as it is done in heaven.

Had this work which Jesus, the Judean peasant, came to inaugurate among men, been vitalized in the lives of his so-called followers, the whole earth, to-day, would have been as the paradise of God, and the prophets prediction would have been verified in full. The swords would have been beaten into ploughshares, and war spears would have been beaten into pruning-hooks, and the nations would know war no more.

Jesus declared emphatically that his Kingdom was not of this world, and that his soldiers or disciples would not fight with carnal weapons. His mission and his testimony was equally as strong against all the self-

ish relations of the human mind. These were to be forsaken if there was any expectation of gaining eternal life.

Is the Christian world to-day, giving divine honors to this Judean peasant, this teacher of righteousness, this son of God? He said to his followers, If ye love me ye will keep my commandments. Does the Christian church keep his commandments, and manifest a love for him and for his word?

Another personage must be introduced here as a pattern which the church has accepted. Paul rather than Jesus stands at the head of the Christian church, and is the oracle to be consulted on every occasion.

Jesus preached a full cross, while Paul gave permission for certain deviations, and all of these liberties which Paul permitted among the polygamous Corinthians are seized with avidity by the Christian church and held up as the words of the divine Teacher.

Jesus taught in the spirit of the regeneration, which was a call to his disciples to come out from the carnal relations of the world and consecrate their souls to God, while Paul allowed his church members to live in the order of generation. All the strength that is obtained in favor of a physical resurrection is obtained from the writings of Paul, which a worldly church has twisted into an unexplainable mystery.

Very little of the testimony of Jesus is left in the church. He said, Pray for those who despitefully use you, but the church has declared unrelenting war against all who differ from her in either civil or religious rights. Christian soldiers have been on the list of fighters since the second century, while thousands of persons have been forced into Christianity, or into the church at the point of the sword.

It is questionable if Jesus would accept these demonstrations as marks of divine honor, and it is passing strange how a class of people can live so diametrically opposite to his order of life, and then claim to follow in his footsteps.

Paul contended earnestly in the manifestations of his own life for the testimony of the cross of Christ, but as soon as he came in contact with the Ephesians, Corinthians, or Galatians, he left them nearly on a level with the children of this world, and proffered them salvation by grace through faith. He worked with indefatigable zeal to preach his word among the Gentiles, but under all these liberties of a worldly generative life, the Christian church has hid itself for many hundreds of years, and at the same time claimed to be offering divine honors to Jesus, the Christ.

H. C. Blinn.

THE MANIFESTO.

MAY, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

March.

	<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1895.	28.1	1 in.	5 in.
1896.	26.5	4 "	5 "
Highest Temp. during this mo.	50 above 0		
Lowest	" "	" 0	"
Number of rainy days	" "	5	
" " snowy	" "	7	
" " clear	" "	10	
" " cloudy	" "	9	

C. G. Reed.

April, 1896.

WHO has been to the North Pole and left the door ajar? No one answers. It would seem that something ought to be closed, if we are to have the "seedtime" promised in the "good book."

Still it is best not to be over anxious for any thing. Nature will have her way regardless of praise or censure; and to fret over the weather is simply an absurdity; for "There are sunny days in winter after all."

With others we regret the absence of the bluebirds; but would rather think it was due to natural causes, like an inclement winter than that they fell a prey to the caprice of fashion.

We are glad to learn that new birds are being added to our list, and hope that Connecticut will share her treasures with New York. One new kind has also been with us most of the winter.

The usual work of early spring is progressing with as much zest as though it was something new.

The Great Creative power made the seasons just long enough in our latitude to allow no time for idleness. Seed-time, growing-time and harvest, succeed so punctually that those who delay the first, miss the whole.

Such is life! Nature and grace are counterparts, and where the former gives an annual lesson we are wise to adopt its rules in our life work.

Amelia J. Calver.

North Family.

April, 1896.

It would seem that any reasonable weather clerk might have been satisfied with the blusters and storms of last month without extending a March into April; but perhaps it has all been calculated for the best.

Not having appeared in this department last month, it may not be out of place to state that Washington's birthday was appropriately celebrated by the school children with many interesting recitations many of which were written for the occasion. To give opportunity to those who desired to attend, the exercises were repeated a second day. The pupils did honor to their teachers and themselves, and have doubtless thereby derived much historical knowledge and an awakened interest in that which pertains to Republican institutions. They were carefully instructed in the difference between patriotism and a party spirit.

The school laws of our state require ev

ery state school to be identified by the flag of the Union whenever not stormy, during the school term. As this violated no principle of our faith we complied.

"La Grippe" invaded our home with the bold intrusion of a vandal who had no respect for the high ideals of mental scientists or the philosophy of deep breathing, morning walks, vegetarianism, or other habits of wholesome living, yet we are not intending to let go the measure of truth in possession, but will press forward for that fuller knowledge of Godliness which will insure a fuller salvation. We are thankful to say that all have been restored to active duty without the aid of any physician not of the Community.

Yesterday, Easter Sunday, in unison with the millions whose hearts were upturned to the "risen Christ," we sought and found a renewal of that divine love which is indeed the power of the true resurrection. In the afternoon we met at Second family to offer a last, loving tribute to our departed Sister Johannah Freeborn whose life had been such as to assure us that she was "not dead, but only arisen."

Catherine Allen.

Shakers, N. Y.

North Family.

April 5, 1896.

THE remarks of Mother Lucy Wright which commenced publication in the April MANIFESTO, reminds us that the "ancients of the city" have not passed away, although removed from our material recognition; but are near to us many times when we are not cognizant of their presence.

Why the Reaper could not have spared Elder John B. Vance for a while longer is past the comprehension of our finite understanding. We well remember his first visit to our western home in the summer of 1869, and though we were but a child his personality impressed itself upon us to the realization of his exalted character.

March maintained her record by giving

us the heaviest snow storm of the season. In comparison with the spring before, the present one will be late. At present writing many snow drifts are visible, and winter is loth to surrender its claims.

Hamilton DeGraw.

Harvard, Mass.

May, 1896.

LOOKING at the calendar we are reminded of our duty to THE MANIFESTO. If we wish our magazine to prosper and continue to regale us both spiritually and mentally we must not fail to contribute what we are able to its support.

The sad demise of our beloved Elder John Vance brought the Central Ministry East, and they sojourned with us a few days at Harvard and Shirley. Their presence was refreshing and comforting. How can we but sorrow when the good, the true,—to whom we look in confidence for help and sympathy in times of need are taken from us and we see them no more?

Our next winter's supply of wood is all housed. The maples are now yielding up their sweets, which keeps some of our people busy gathering it and reducing it to syrup. Spring work on the farm is progressing finely for the late spring.

Crocuses and snowdrops are opening their petals to catch the sun's rays, and a few robins and bluebirds have made their appearance among the leafless trees. Joyfully we hail the spring.

Marcia M. Bullard.

Enfield, N. H.

April, 1896.

THE approach of the glorious springtide has the effect to raise us from the tomb of materiality that would tend to render inactive the purer qualities of our being, into a high spiritual atmosphere. Seeking to follow Christ we should look above our natural desires, and do the work the gospel of self-denial bids, loving mankind even as Christ, with a love untainted by the lust of selfishness or animal emotion.

"God's glory is a wond'rous thing,
Most strange in all its ways;
And of all things on earth, least like
What men agree to praise."

We have recently enjoyed a festal season of love and soul strength in the visitation of one of Zion's honored, well tried veterans, Eldress Marion Patric, of Enfield Conn. Why may we not often enjoy such seasons? The conscience and character of our communal homes is embodied in the personalities of the older members of our Church, and is it not their duty to keep before the younger minds the soul cleansing testimony of Christ? To the awakened conscience ever rings out the appeal, Now is the day of your salvation, give all for Christ.

We send renewed love to all the readers of our MANIFESTO.

George H. Baxter.

East Canterbury, N. H.

April, 1896.

WITH spring time comes the beginning of new life. Everything seems to understand that the time of inaction has past away. It is surprising what a change is wrought in the human mind as the snow and ice-banks fade from view and the early flowers rise from their winter beds.

The winter has past but we shall remember gratefully the ice that was formed for our mid-summer comfort. 2592 cakes, 22 inches square and 16 inches thick have been secured. These cakes weigh nearly 240 lbs. each.

The work at the saw mill has demanded the attention of several work men during the greater part of the winter. Some 100,000 ft. of lumber has been hauled some four miles, and sawed into boards, shingles and lathes, and are now ready for the market.

Our herdsmen have two silos of 100 tons each. These are 32 ft. deep and 11x13 ft. square. On the 1st day of April some 10 tons were still to be found in one silo. For several months nearly one ton, each day, was fed to the cattle. A late report gives 87 gallons of milk per day. Two

Jersey cows have just been added to the stock and their two Jersey calves are creatures of beauty.

Not many birds visit the mountains of New Hampshire during the winter. An occasional caller this year was probably the Pine Grosbeak. His head and shoulders are dull red, and he carries white wing bands. These birds are very tame.

Henry C. Blinn.

Pleasant Hill, Ky.

Mar. 1896.

I HAVE in mind a sermon by Dr. Talmadge on "Lost Opportunities." How many of us can say, we never have passed carelessly by an opportunity where we might have added comfort to some one by a kind word or deed. Our example will live when we are gone. What an amount of good we might do by obeying the precepts of our Lord, Jesus Christ. A kind word, a helping hand may have assisted some fallen discouraged brother or sister on the highway to happiness.

We have had a very mild and pleasant winter. The mercury reached zero only twice and in the next twenty-six hours was 16 degrees above. We had four light snow falls, none of which lasted more than four days. The grass is quite green and birds of various kinds are now singing.

We are being blest with all the necessary comforts of life, but regret to say that our ice-house will remain useless the coming season. However we have a never failing spring of pure, cold water, and for this we have many thanks.

Nancy L. Rupe.

Shaker Station, Ct.

April 1896.

"STRIVE to enter in at the straight gate." What a flood of happiness fills our souls when we have striven for overcoming power and feel that we are made better for those strivings.

Constant, self-denying efforts will insure us a sure passport to heavenly mansions.

It is our privilege to live so that heavenly treasures will be ours. The first point is to start right, and keep in the heavenly pathway—it is plain.

A virtuous life brings lasting peace but thousands prize it not. "Virtue alone is happiness," and happiness is heaven. Virtue is a bright jewel, richer than gold or precious gems. To obtain it, our hearts, which are the seat of principles, must be purified by the cross.

Duties, in small things, as well as in great, are duties still. How often are to-day's opportunities, to-day's privileges neglected, and time lost in anticipation of some good we are to gain in the future. Greater opportunities will not come to-morrow unless we are faithful to improve those that God has given us to-day.

Let us be wary, watch and pray, and shun pitfalls.

* * * * *

To obtain a good supply of eggs in winter we must have young hens. Pullets hatched in April or May will prove most satisfactory.

Daniel Orcutt.

Sabbathday Lake, Me.

April, 1896.

THE sudden death of our beloved Elder John Vance necessarily called the Central Ministry to our aid. In their great kindness they came to our home March 24th, bringing with them love and comfort such as gentle parents are wont to bestow on their sorrowing children. They tarried three days, leaving a blessing with us.

Elder William Dumont has been chosen to fill Elder John's place in the Ministry and also retain his position as Elder and Trustee of this Society. Eldress Lizzie Noyes and Sister Aurelia Mace were also appointed Trustees. These three faithful souls we trust implicitly for our spiritual and temporal welfare.

The new greenhouse erected last fall is now full of seedlings. The Brethren expect to have 400 doz. tomato plants to sell and 200 doz. celery plants for the Poland

Spring market. The Sisters are starting their flower seeds and find it much more convenient than formerly when they had but the light and sun of the windows. We have almost every requisite for plant growing. The winter has been one of the most trying seasons for many years.

Twice recently we have been visited with a distemper known as La Grippe. Some of the members are now confined to their rooms battling with the ugly monster. The lumber at the saw mill is now being sawed. The coming week the firewood will be sawed with the Portable engine.

During the past month we have had a great deal of snow. On the 3rd inst. a foot of snow fell in one night, and even now one would think it were mid-winter instead of spring by the way the wind blows the snow around.

Ada S. Cummings.

Marcoossa, Fla.

April 8, 1896.

ON April 4th, Elder Louis Basting came to see us, he will return to us Thursday and stay over the Sabbath. We have just sent to market 10 bbls. of nice potatoes. Today it looks and feels like Indian summer. The garden is suffering for want of rain, of which we have had but two light showers for a month. The days are often hot but the nights are cool. There are beautiful flowers in front and the rear of our house, which Sister Minerva has planted and tended, with great care. Brother Egbert has assisted in watering the same and so we all do what we can. Our pasture is at its best and cattle are recuperating from the effects of dry forage and cold weather.

Brother Charles has commenced a six acre clearing next to our station gate on the north, in dry pine woods. We expect to cattle pen it and raise corn and sweet potatoes. Elder Andrew takes care of the crops at home while Br. Egbert and writer are clearing the oak hammock at the center.

We have good meetings here, and enjoy it much when we receive such good letters, for which we are greatly indebted to you all, our gospel friends.

Henry Hollister.

A Tribute of Love to the Memory of
ELDER JOHN B. VANCE.

By Mary Ann Walker.

WITH hearts bowed in grief we have assembled to-day to pay the last tribute of loving care to our beloved father, Elder John who has passed from this life to a higher sphere.

We need erect no costly monument to his sainted memory as his life was full of love and blessing for every earnest toiler in the vineyard of the Lord. His pure and godly example will ever prove a shining star to guide us safely to that beautiful, spiritual home. His spirit now resting in the embraces of infinite love, must rejoice that he has kept his early vows of consecration to follow the life of Christ.

The dear departed was a man of God, and was beloved by all his Brethren and Sisters. His charity for the erring was unbounded and he has often said:—"I would gladly bear all your crosses and trials if it would save your souls, but each one must do his part toward gaining the prize of salvation, and my advice would be, always yield obedience to the small voice of conscience and you will have strength given unto you to persevere to the end."

His testimony was as a two-edged sword against sin, yet no one ever sought his aid in vain, or failed to receive strength in the hour of need, and by his prayerful ministration souls found relief and forgiveness. Words fail to tell how much we shall miss our beloved Elder, and though we mourn at our loss, to him it may be great gain.

O may thy blessed spirit ever be near to guide us through our journey here below, that when our time shall come to pass over the river, we can rejoice among the ransomed, and hear the same joyful sum-

mons,—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Alfred, Maine.

NEW GLOUCESTER, MARCH 21, 1866.

TO MY FRIENDS OF THE UNITED SOCIETY OF SABBATHDAY LAKE:—It is with feelings of profound sorrow that I learned of the death of Elder John Vance. My acquaintance with him was quite short, though it covered a number of years, yet brief as it was, I learned to respect, admire and love the man and at his death I can but mourn as at the loss of a friend.

A humble member of the great public I can but sympathize as far as in me lies with the Society of which he was so distinguished a member in their great loss, which it seems to me must be well nigh irreparable. His own Society are not the only ones that suffer great loss by the death of Elder John, as he was familiarly called; the public at large are great losers also. Endowed with an unmeasured gift in public speech, being both eloquent and persuasive, he was undoubtedly born to be a leader of men. Sagacious and upright in business ever casting his influence by both precept and example on the side of the purest and highest morality, he exhibited the noblest traits of a well rounded manhood. Alas! The world produces few such men and when by some mysterious ruling of divine Providence one such is cut down, at what seems an untimely hour, when in the midst of his usefulness and in the full maturity of his manly strength the busy public may well pause in its daily rush of business and drop a tear on his bier.

The memory of Elder John will doubtless be kept fresh and green for many a year by his Society friends and his power for good on the world at large within the circle of his influence must extend into the future for many years to come, indeed we are told that ones influence for good or evil never dies, how far reaching

then must be the influence of a man like Elder John, the great cycles of oncoming time can not compass it.

The thousands who have listened to his words so carefully drawn forth in eloquent and persuasive speech, as he upheld the doctrine of his church or sought to lift men to a higher and purer life, as they turn memory backward, will feel that they received a new inspiration that has been uplifting and helpful amid the trials and temptations of life's devious journey.

It seems sad to know that we shall see the comely presence and manly form of Elder John no more, and that his kindly greeting and cheering words are now to be only in remembrance, yet it is becoming in man to be submissive to Divine decrees, and we can only add the word, Farewell!

Respectfully,
CHARLES PETER HASKELL.

Sanitary.

ONE of the frequent errors of early education has been mentioned. It is that of enlarging the stomach quite beyond its natural size, till it comes to demand a most unreasonable quantity in order to be satisfied.

Multitudes of old and young people distract their stomachs too much every day they live. Children from the very first are trained to be glutinous.

Preserved food whether by salt, salt pepper, smoke, spices, spirits &c., &c., are more or less objectionable for the stomach.

One great objection to pickles is that they are so changed by vinegar, salt or other appliances as have been used for preservation, as to resist chymification, and even solution. Green grapes, green tomatoes, green cucumbers, green peppers and the like are of themselves insoluble and unwholesome.

Medicated food is opposed more or less, to the natural operations to the system. Of medicated substances which in one

place or another, are either found in food or added to it, are saleratus, sal-soda-asafetida, ginger, allspice and common salt.

Many things which we eat contain sugar enough for our health, without any additions at our tables. Thus wheat flour contains eight per cent, oatmeal eight; cherries eighteen; plums eleven; beets five; milk seven; peas, corn and rye contain from one to three per cent of this substance.—*Dr. Alcott.*

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SEVERAL articles have been received, too late for the May MANIFESTO.

PLEASE bear in mind that the MANIFESTO is eight pages less than last year, and the articles for insertion must be abbreviated in proportion. 200 words is about right for Home Notes.

THE world is my Country, Mankind are my Brethren, and to do good is my religion.—*Thomas Paine.*

Deaths.

David Ray, at Center Family, Mt. Lebanon, N. Y. March 26, 1896. Age 73 years, 2 mo. and 25 days.

Br. David has lived in the Community since Sept. 1828 and has been a quiet, faithful worker in his gospel home.

A. G. H.

Johannah E. Freeborn, at Second Family, Mt. Lebanon, N. Y. March 31, 1896. Age 62 years, 3 mo. and 18 days.

Sr. Johannah has been a Believer in the faith some ten years. J. E. S.

THE MANIFESTO.

WORD AND WORKS for April informs us that the month is to be one of showers, and that there may be hail storms before the month closes.

Other interesting chapters are to be found in this number as follows:—Defends England; The Coming King; Magnifying Effect of Planetary Atmosphere; The Ethics of Courtesy; Is he Right; Hard Times; Proof in Practice; Immortality; Idumea; The Great Sabbath; etc., etc.

Published by WORD AND WORKS CO. 2201 Locust Street, St. Louis, Mo.

THE PHRENOLOGICAL JOURNAL for April has an extended and illustrated notice of Henry George, the friend of the working man.

A very interesting chapter on the Intellectual and Aristocratic noses of women illustrated by not less than twelve well-known individuals. A Sculptor's opinion of Phrenology. An Illustrated article on the Faculty of Order, by Prof. Sizer. Innocent or Guilty or Phrenology in a delicate Case, has reference to the Rev. C. O. Brown of San Francisco California. A study of the hands, of the handwriting and of the ears will interest the readers: and then a chapter on Candidates for Manhood, so prettily illustrated will claim a passing notice from every reader.

Fowler & Wells Co., 27 East 21st N. Y.

WILLEY'S BOOK OF NUTFIELD. Part 1st of Vol. I. is before us. As this number is supposed to be a fair representative of what the whole Volume may be, we need not hesitate in saying that it will be a beautiful and a valuable work. These forty pages, are so carefully printed and so profusely illustrated with Half-tones and Steel engravings that the whole work must become a valuable contribution among the Histories of New Hampshire.

No one can avoid being interested in the early history of New Hampshire and especially when it is presented in a form so entertaining, and in a work so beautifully arranged.

THE WONDERFUL LAW, by H. L. Hastings. It is, indeed, wonderful that at so early an age in the history of mankind, that a system of laws could have been brought forward for the government of the Jewish nation, which has had a world wide influence. The writer says:—"Translated into hundreds of languages, printed in thousands of editions, and scattered by hundreds of millions of copies, that law has gone into all the earth, and its words unto the ends of the world." Believers in Christianity should read and understand the law, as Jesus has said that it should not fail, till the whole was fulfilled.

Published at 47 Cornhill, Boston, Mass.

THE PULPIT for March has a table of Contents so spread for the religiously inclined that certainly should be satisfactory. Wrath turned to Praise, by a Congregationalist.—Is the man safe? by a Baptist of Canada.—Gateway to the Kingdom, by D. L. Moody.—What about the theater, by a Baptist of S. C.—Knowledge of Iniquity and Failure to Restraine, by a Lutheran.—Church Members who are Sinners, by an Episcopal Bishop.

Published by G. Holzapfel, Fredericksburg. Pa. \$1.50 a year.

THE SHAKER COVENANT.

This work sets forth the form of appointment, the qualifications and powers of the several

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